

A Seekers Request
TO
Catholick Priests,
AND
Protestant Ministers,
For Satisfying his
CONSCIENCE
In the Truth of what
He ought to Believe
OF
The Lords Supper.

Luk. 11. 9. *And I say unto You, Ask, and it shall be given you;
Seek, and ye shall find.*

L O N D O N,
Printed for J. F. and are to be Sold by the Bookfellers of
London and Westminster. 1687.

TO
CATHOLICK PRIESTS
AND
JESUITINE MISSIONARIES
FOR SATISFYING HIS
CONSCIENCE
IN THE POINT OF WHAT
HE OUGHT TO BELIEVE
OF
THE LIVES OF SAINTS

By the Rev. Father, JOHN BAPTIST, of the Society of Jesus, Missionary of the Propagation of the Faith, and of the Faculty of Theology, Paris.

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A Seekers Request to Catho- lick Priests, and Protestant Ministers, &c.

GENTLEMEN,

I Beg Your Pardons, if the Appellations I have given
Ye, of **Catholick Priests**, and **Protestant
Ministers**, be not agreeable to Both, or Either of
Your Qualifications: For, as I am to *Seek* in Mat-
ters of *Faith* and *Behaviour*, so I may as well be
Mistaken in the One, as at a Loss in the Other:
But, as I am given to Understand, Ye both pretend to be
the True *Teachers* and *Administers* of **God's Holy Word**
and **Sacraments**: And indeed, I am half perswaded, by
the little *Faith* I have, That the *Clergy* of One side or
Other of Ye, are the *Truly* and *Lawfully* sent of *God*, to
Teach and Baptize all Nations: For generally, speaking
of *Christians*, in this our little *English* World, I find but
Two sorts pretending to *Christianity*; that is to say, **Ca-
tholicks** of One sort, and **Protestants** of All sorts; and
if the *Priests* of some of these be not of *God*, then You are
all to *Seek*, as well as I.

However, Having heard much of *Religion*, and of *God*,
whom I Believe, and in whom, except I Believe Truly,
I cannot expect to be Saved; for, *Without Faith* Heb. ii. 9.
it is Impossible to please God; and the *Faith*

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which is pleasing to God, is but One, according to the *Scriptures*; *One Lord, One Faith, One Baptism*; and finding great Heats and Debates on Both Sides, about the *One True Faith and Worship* of this *One and Omnipotent God*: *Catholicks* say, *They are in the Right on't*; and that whoever wilfully Liveth and Dieth out of that Faith, cannot please God, and of consequence Condemn'd: And *Protestants* of all sorts, say, *They are in the Right, tho' You may be Saved* (say they) *in either, or any other Religion*; but how to be certain, which of them are in the Right? is the *Quære*. Indeed, if the Sins of Faith were as visible to Sense as the Sins of Behaviour, then the Result would be more easie; but, as 'tis, the Arguments on All Sides, are Obstinateley maintain'd; and, for ought I see, some of Ye are to Seek, tho' Ye All agree, that the *Holy Bible* beareth True Testimony of God's most Sacred Word. By the Function therefore, which Ye Profess, of being *Priests* and *Ministers* of the Living God; I humbly desire You would satisfie my Conscience in the great Point of the *Lord's-Supper*, by the *Scripture* only; and not by Your several ways of Reasoning and Arguing One against Another; for therein, You Your Selves cannot agree; nor by Citing of Antient *Greek* and *Latin* Fathers, whose Languages I do not understand; but by the Express Text, and Plain Word of God, as Written and set forth in Our *English* Bibles, and no otherways.

Wherefore, First, to You that are in Communion with the *Church of Rome*: Do You Firmly Believe, That in the Sacrament of the Lord's-Supper, after the Words of Blessing Pronounced by a Lawful Priest, thro' the Power of God, under the Species of Bread and Wine, is contain'd the Body and Blood of Jesus-Christ, and that the Worthy Receivers do truly and really Eat and Drink the Flesh and Blood of Christ?

To

To this You are to Answer, *You do*, or, *You do not*, in plain, without Equivocation or Mental Reservation, which Your Adversaries (if a Man may believe them) says, You are much addicted to: But, as I am a *Seeker* after Truth, I desire to be plainly dealt with; for my Meaning is Plain; and in short, *Do You Truly Believe the Real and Immediate Presence of the Body and Blood of Christ in Your Sacrament of the Lord's-Supper, or not?* If You Answer in the Affirmative, then

You are by this Request, desired to set Forth and Publish in Print, all the Scripture-Proof You can, to Prove Your said Affirmative; and that in Words at length, citing the Book, Chapter and Verse; and, that You may not be surprized, my Design is to see what Scripture You have for it, and what the Others have against it; for I esteem the Bible to be the Evidence of Truth; and when Both Parties have given in all the Scripture-Evidence they can, the Summ of Both shall be Publish'd together in One Piece, for general Satisfaction; that the World may see, as well as I, which of Ye are in the Right; for certainly, he that produceth the Fullest and Clearest Evidence, hath the Truth of his Side; and, in *Conscience*, all *Seekers* of Truth ought to submit accordingly; for My part, I am resolved to be either **Catholick** or **Protestant**, as the Verdict upon this Tryal shall go; and the Success will depend upon the Evidence; wherefore, look to't on Both Sides, for Your Interests are at Stake.

And now, To You *Ministers* of the *Church of England*, as Established by Law; for, to You I speak, of the *Protestant* Part; *Do You Truly and Firmly Believe the Real and Immediate Presence of the Body and Blood of Jesus Christ, in the Sacrament of the Lord's-Supper, as I have already Propounded it to the Catholick Party, or not?* for the same

Quære

Quare is intended alike to Both, whether Express'd in the same Words, or no; and, I hope, I need not caution Ye not to Equivocate; for that would be Disingenuous, to be guilty of the same Crimes You charge upon Others: Wherefore, I desire that Your Answer may be *Tea*, or *Nay*, and not between Both; either, *It is*, or, *It is not*; and not, *That It is*, and, *It is not*, as some Inconsiderates do but too frequently offer; who will tell You, They believe the *Real Presence* by *Faith*; and at the same time, deny the *Real Presence* by *Sence*; which is as much as to say, *They believe it by Faith*, but, *Have not Faith to believe it*: Others *Believe it there Spiritually*; but, not *Really*: Others *Believe it is the Body and Blood of Christ*; but not, that *Christ is Corporeally Present*: Which, in plain *English*, is to say, *The Body and Blood of Christ is there in Spirit*, but not in *Truth*; *His Body is there*, tho' not in *Body there*; and such like Fopperies.

Wherefore, Let's away with these, and the like Blindnesses; and, in plain *English*, tell me, *Is the Body and Blood of Christ, Truly and Really Contain'd, and Present under the Forms of Bread and Wine in the Sacrament of the Lord's-Supper, or not?* If You Answer in the *Affirmative*, the *Catholicks* and You are agreed; and I shall, by *God's Grace*, dispose My Self so as to Believe accordingly: But if Ye Answer in the *Negative*, and say, *That 'tis but Bread and Wine after Consecration, without any Change or Alteration from what it was before; and that it is Administred only as a Figure of Christ's Body and Blood, in Remembrance of his Death and Passion only, and no more*; That is to say, *The Communicants do not Truly and Really Receive the Body and Blood of Christ, but plain Bread and Wine, in Remembrance of his Body and Blood*: (But now I talk of *Remembrance*, it puts me in Mind of another Vulgarly Idle way of Answering,

swering, when the Words of the Divine *Jesus*
 (**This is my Body**) is offered in Confirmation of its being his Body, they think they
Mat. 26. 26.
 Evade 'em, by the equally Divine, **This do**
Luke 22. 19.
 in Remembrance of *Me*; as if the *English*
 of, **This do in Remembrance of Me**, was, not to believe
 one Word of, **This is my Body**, nor of any other Text
 that's produced in Confirmation thereof; for my part, I
 can't Conceive, how the **This do in Remembrance**
 of *Me*, doth any way destroy the **This is my Body**;
 as if the Remembrance of its Being, could make it cease
 to Be: But however, The Unlearned and Un-
 stable may or do *Wrest the Scriptures to their* *2 Pet. 3. 16.*
own Destruction, I yet hope better from You,
 their Leaders. Wherefore, to the Question, *Whether the*
Bread and Wine in the Sacrament of the Lord's-Supper,
which You Administer to the Communicants, be the True Body
and Blood of Christ, or no? If You say, *It is not*) Then my
 Request is, That You plainly set Forth and Publish all the
 Scripture-Proof You have, or can, to prove That Your
 Negative; for, as I said before, nothing but Scripture
 (without troubling Your Selves to tell Me Your meaning
 on't) can satisfie me in this Matter: My Intent being to
 Try the Difference by the Scripture only, which (as said)
 I esteem to be the Evidence of Truth; and by this means,
 I shall discover what Scriptures the *Catholicks* have (if any
 at all) for the *Real Presence*, and what *You* have to pro-
 duce against it; that, according to the Evidence, the Verdict
 may be given. As for Your parts, *Gentlemen of the Church*
of England, I doubt not, but You will make good Your
 Cause, seeing it is to be Tried by the *Bible*, Your own
Rule of Faith; And, I assure You, it concerns You now,
 if ever, to stand by Your Rule, and that Your Rule do
 stand:

stand by You: For, if at this Tryal, it appear, that the *Catholicks* have Positive Scriptures for the *Real Presence*, and You have none to prove the contrary; Judgment will pass against Ye, by Your own Rule; and the *Catholic Doctrine*, of the *Real Presence* and *Being of Christ's Body and Blood*, in the Sacrament of the *Lord's Supper*, will be put in Execution, by all Lovers of Truth, who are Zealous or Desirous to save their Souls, by True Faith in *Jesus Christ*. And, to be plain with Ye, 'Twas My being in Discourse with a Gentleman of the *Catholic Persuasion*, that moved Me to this way of Tryal; for, he boldly Affirmed, *That he would prove Their Doctrine of the Real Presence, by the express Word of God; out of Our own Bibles;* and, *That he Challeng'd all England to produce him so much as One plain Text, from the Beginning of Genesis to the End of the Revelations, to prove the Contrary; if they could, he would be of Their Religion, or any Other They'd appoint him;* which if he parted with his Own, he thought 'twas all one. And this moved Me to try, what Scriptures were to be had from Both Parties.

Gentlemen, I hope, You'll accept this My Request; seeing it is for the Quiet and Peace of My Soul; and that You'll be Candid and Fair in Your Answers, without Evading or Tricking the Question by Silence, or Starting of New Controversies; but that You would fairly Publish all the Evidence You can, from the Bible only, in plain, without chopping of *Logick* to Him that is, &c.

F I N I S.

